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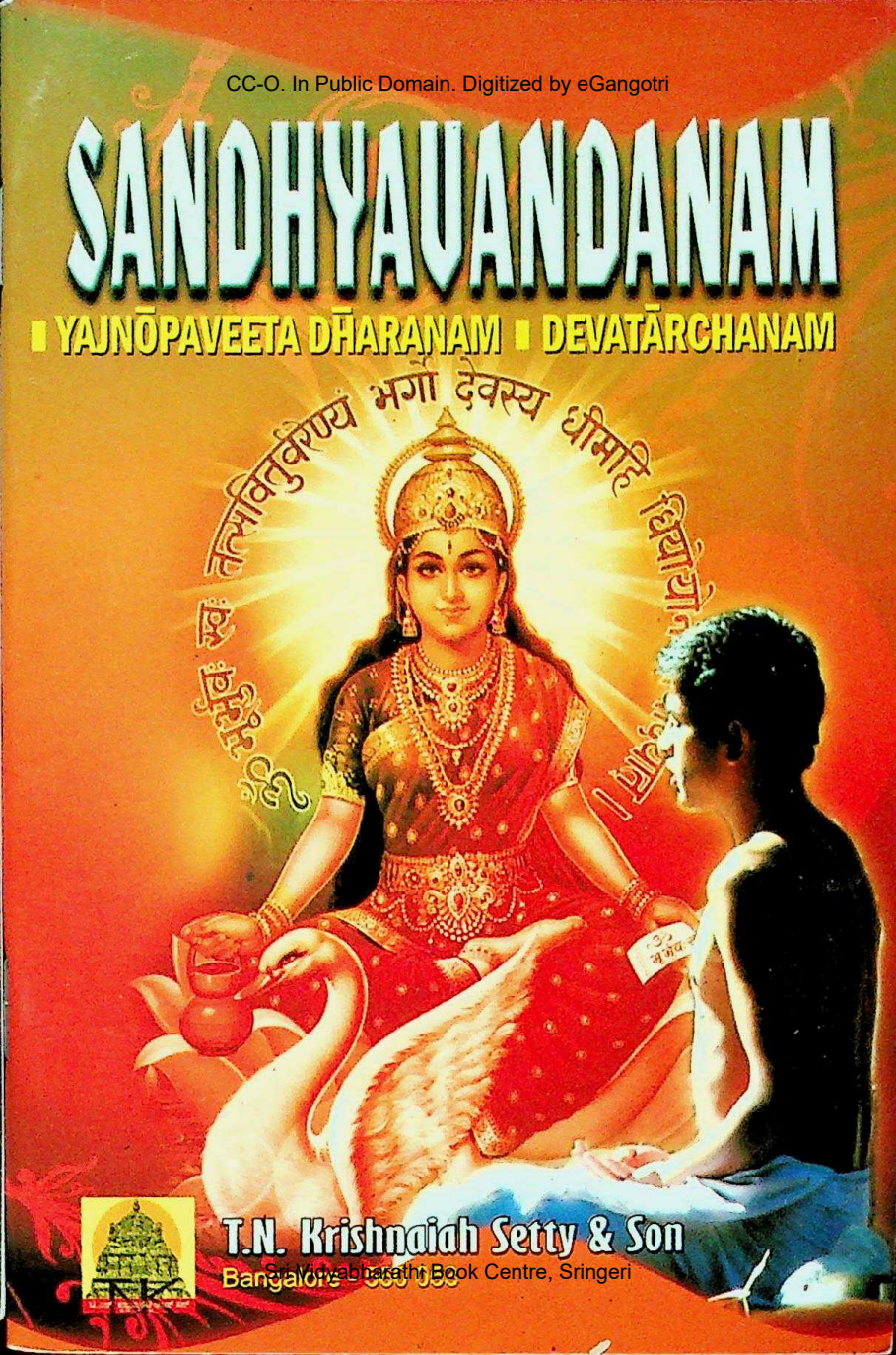
SANDHYAVANDANAM

YAJNŌPAVEETA DHĀRAṆAM ▮ DEVATĀRCHANAM



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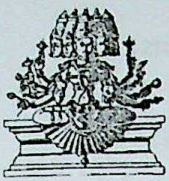

Yajnōpaveetha Dhaaranam
Dēvataarchanam

With instructions and suggestions
Also few different Gayathree Mantras

Ready reckoner for those who wish to perform Sandhyāvandanam

Compiled and edited in kannada by
Sri Lakshminarasimha Shastry

English transliteration by
Lakshmi Sutha
Bangalore

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* **SANDHYĀVANDANAM** - in English with instructions and suggestions by Lakshmi Sutha.

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Introductory Words

1. There are different systems or paddhati in Sandhyāvandanam. The difference lies perhaps in chanting of one or two mantras as well as hand-gestures known as Angasparsha.

2. Those who perform SANDHYĀVANDANAM regularly, punctually, on time, will attain Brahmaloka. They will be absolved of all the worldly sins.

3. Just because one has not taken bath, cannot be an excuse (if one does not perform Sandhyāvandanam) to postpone performing Sandhyāvandanam. Delay should be avoided.

4. Trikaranashuddhi means maintaining perfect purity of body, words we utter and mind. Those who perform Sandhyāvandanam with trikarnashuddhi is desirable.

5. Those who do not perform Sandhyāvandanam will fail in their sacred duties. They are, forever, denied the due results known are their respective karma-phala.

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6. Brahmins, though great scholars in Vedas and Upanishads cannot achieve perfection in their field, if they do not perform Sandhyāvandanam.

7. Sandhyāvandanam coupled with prayers offered to Goddess Gayathri will help all individuals to achieve perfection and attain moksha.

8. Gayathri Japa is simply match-less and non peril.

9. Perform Sandhyāvandanam punctually. Do chant the name of Goddess Gayathri a hundred times so that your sins will vanish instantly. Any individual who chants Gayathri naama a thousand times will recover from the most deadly and incurable diseases. The aupāsakās ie performers who do Gayathri Japa, one lakh times, will be free from sins and mundane problems. An aupāsaka who chants Gayathri naama one crore times will be assured of all his wishes.

10. Try to learn the exact meaning of the mantrās you chant during the or while performing the Sandhyāvandanam. Chant every mantra meaningfully with correct stress and pronounciation of sanskrit words.

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11. Those who are ailing and bed-ridden may ask another individual to perform sandhyā-vandanam on his behalf. In such cases an additional word called "Yajamaanasya" can be used or uttered. This word will be replaced by "mama" [my or मेरा]

12. Those who perform Sandhyāvandanam at day-break or at dawn ie before sun-rise is the most auspicious period. After sun-rise period is considered as only average or normal.

13. Noon is the ideal time (say twelve-noon) to perform "Mādhyānhika" or Mid-Sandhyā-vandanam. Late noon, again becomes below-normal or average period. Do not perform Mādhyanhika Sandhyāvandanam, after 3 pm.

14. Sāyam Sandhyāvandanam will be performed exactly at sunset, the most auspicious moment for all the Hindus because it is popularly known Gōdhoodi or Godhuli.

15. Of course, we live in a mechanical, busy world. At times, we may fail to perform Sandhyā-vandanam "on time" due to our life style, job-requirements, travelling from one end of city to another end of a busy city area. In such cases

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chant Gayathri mantra as many times as you can and offer an additional Arghya as a token of repentence called "pashchathāpa"

16. As you offer the drops of holy water ie Arghya-Pradhāna from your hand, do not drop water commingled with fingers.

17. Rinse and dry the wet-cloth, atleast, seven times. The cloth thus dried becomes vastra or else the cloth is not suitable to wear for performing Sandhyāvandanam.

18. Once again, chant the mantra of Gayathri, atleast, ten times, with utmost concentration punctually. If delayed, then both Brahmacharins and Grihasthas should chant Gayathri naama, one hundred and eight times. It is not a punishment but it is a positive way of getting the benefit of divinity.

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Some more disciplinery rules to be followed before performing Sandhyāvandanam and Devataa pooja

1. The pooja idols you install in the pooja room shall be in normal size which can be held in your fists. If the size of the idol is bigger, such idols should be worshipped every day with due Abhisheka-ritual.

2. Maintain cleanliness at the place of worship. It may be a pooja room in your house or a sanctum-sanctorum of the temple. The place of worship should be swept cleanly, washed with water and daubed with Rangoli. Do not keep the idols, God's photos, and chakra in the western direction.

3. Light the lamps, in front of God's portraits or idols, before the commencement of pooja or pooja-vidhi.

4. Pooja-sthal ie the place of worship should be maintained perfectly unpolluted. Do not sleep at the place of worship. Do not leave your foot

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wears or soiled clothes near the place of worship. In the same way, do not keep your beds or bedding clothes in the place of worship. If you do not have a poojaroom in your house, you may keep the idols and Gods photos on a shelf exclusively a place reserved for pooja-rituals and pooja ingredients.

5. Before taking up Pooja-rituals, concentrate your mind on God. Have cold-bath, wear neatly maintained clothes known as vastra or vastram. Wear vibhuti, Gandha, Mudra-according to your religious traditions and customs. Also smear a pinch of kumkum. Chronic patients can have hot-water bath instead of customary cold-water bath.

6. Fetch or procure fresh flowers for the daily pooja. In case fresh flowers are not available, worship the deities with Manthrākshata (coloured-grains of rice). Tulasi leaves can be gently plucked from the Tulasi plant by men only. Women are not allowed to pluck Tulasi-leaves.

7. Make sure that your feet will not defile the materials meant for pooja. While offering

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harati ie Mangal-aarati, rotate your right hand, from right to left side of God or Goddess. The harati should be performed thrice.

8. It is good if you use panchapatra (A small to medium size brass or silver vessel) and Uddharani (A normal size spoon made of brass or silver) instead of using stainless steel spoons and tumblers.

9. If you wish to perform Sandhyāvandanam or pooja sitting in the open yard, you may do so facing east. Perform at first Bhootō-(Bhoothō)chchaatana" rite by chanting given below :

(Bhootochchaatanaa mantram :)

Uttishtantu Bhoota pishaachaaha
Ētē Bhoomibhārakaaha
Ētēshaama virodhēna
Brahma Karma Samaarabhē ||

Paraphrase : While I am performing Sandhyāvandanam, here in this place, it shall be deified. Let the place attract God's presense and let all the evil things existing if any, shall go away from here.

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10. If you are performing Sandhyāvandanam or pooja in the pooja room in your house, there is no need to chant Bhootochchaatana mantram. Perform the pooja-rituals sitting before the lighted lamps. The lamps lit before God, as you all know are the true representatives of God of light or in other words **'Surya Bhagavan.'**

11. Maintain calm and serene atmosphere at the place of worship. Perform Dhyana also.

12. Be ready to perform Sandhyāvandanam, with a panchapātra filled with pure drinking water. If well water is not available, you may draw water from the tap but do not use "stored water."

13. When you chant, Keshavāya Swāha, Nārayanāya Swāha and Mādhavāya Swāha, the water you take from the Uddharani shall be as little as the mesurement of a urid-dal. Practically the performer of Sandhyāvandam consumes just a couple of drops of water three times during the aachamana ritual.

14. Bhakti ie devotion and Shraddha ie earnest attempt alone are important than all other ritualistic things.

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What are the materials or ingredients required to perform Sandhyavandanam and daily pooja ?

Ans.: 1. A panchapatra full of pure-water.

2. A plate - preferably brass or silver.

3. Uddharani (spoon-like item made of brass or silver).

4. Ghanta ie bell.

5. Kunkum, Haldi or Harsin, Sandal Paste, Mantrākshata, fresh flowers, Tulasi, garlands, camphor, incense sticks, cotton-wicks soaked in ghee, coconut, banana, cow's milk, honey, ghee, sugar, beetle-leaves, areca nuts, fruits if available, Match box, oil, a piece of cloth to wash dirt from the hands.

During festivals, the following items are preferable.

Garlands, fresh flowers, coloured cotton wicks known as Gejje vastram, the sacred thread called yajnōpaveetham, lighted lamps for harati (tri-harati, and sometimes pancha ie five harati) specially prepared cooked food for prasad or Neivedyam [offering to God] etc.

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SANDHYĀVANDANAM

|| Om Sri Gurubhyo Namaha ||

(Offer your prayers to Lord Ganesh, with carried palms)

Shuklaambaradharam Vishnum,
Shashivarnam | Chaturbhujam
Prasannavadanam Dhyaayet
Sarvavighnopashaantaye ||

Now Start performing Sandhyāvandanam :

Pour water into the Panchapatra reserved for this holy ritual. Place them before God, sit before God.

Mārjanam :

(Sprinkling of a few drops of water on your head with the following mantram)

Apavithraha pavitrova
sarvavasthaamgatopiva |
Yah Smareth Pundareekaaksham
Sa Bahyabhyanthara Shuchihi ||

Chant the above quoted mantram sprinkling a few drops of water from the uddharani, over your

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head. Touch the right and the left thighs, slightly scattering another few drops of water. Take, again, a few drops of water into your right palm and then scatter circularly in clockwise direction on your head also.

Aachamanam :

Chant the following 24 mantrams, doing gestures by your hand.

Om Keshavāya Swāhā

(Drops of water in uddaharani be poured into your right palm and drink it)

Om Narāyanāya Swāhā

(Drops of water in uddharani be poured into your right palm and drink it)

Om Maadhavāya Swāhā

(Drops of water in uddharani be poured into your right palm and drink it)

Om Govindāya Namaha

(Drop a few drops of water from the uddharani through your right palm)

Om Vishnavē Namaha

(Touch the right side chin from your right hand)

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Om Madhusoodhanaaya Namaha
(Touch the left side chin from your right hand)

Om Trivikramāya Namaha
(The chin may be touched by your right hand fingers)

Om Vamanāya Namaha
(Take water by left hand, transfer it to the right palm and then drop it into the plate)

Om Sreedharāya Namaha
(Namaskar by using both hands)

Om Hrishikeshāya Namaha
(Touch the right thigh)

Om Padmanaabhāya Namaha
(Touch the left thigh)

Om Damodarāya Namaha
(Touch the forehead with your right hand)

Om Sankarshanāya Namaha
(Touch the nose-tip by the fingers of your righthand)

Om Vasudevāya Namaha
(Touch the right side of the nose by your right hand)

Om Pradyumnāya Namaha
(Touch the left side of the nose by your right hand)

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Om Aniruddhāya Namaha

(Place your right hand on the right eye)

Om Purushottamāya Namaha

(Place your right hand on the left eye)

Om Adhokshajāya Namaha

(Place your right hand on the right ear)

Om Nārasimhāya Namaha

(Place your right hand on the left ear)

Om Achyutāya Namaha

(Place your right palm on the naval)

Om Janardhanāya Namaha

(Place your right palm on your heart)

Om Upendrāya Namaha

(Place your right hand on the head)

Om Harayē Namaha

(Touch the right shoulder by your right hand)

Om Sri Krishnāya Namaha

(Touch the left shoulder by your right hand)

Pranāyāma :

Bring your thumb, third and fourth fingers together in the shape of deer's nostril. In this posture,

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place the fingers on your nose, with a gentle press from the thumb inhale and exhale, methodically, once through the right nostril and then through the left nostril. This is as simple as doing dhyana.

Mantram :

|| Om Bhoohu : Om Bhuvaha : Om Suvaha : Om Mahaha : Om Janaha : Om tapaha : Om Satyam : Om Tatsaviturvarēnyam : Bhargo-Devasya Dheemahi, Dheeyo yōnaha Prachōdayaat. Om Aapojyoti raso amrutam Brahma Bhoorbhuvassuvarōm ||

The above mantra is Gayathri mantra. If you chant this mantra thrice, it becomes one prānayāma.

Practice doing prānayāma with the help of a yoga master - so that you do not find difficulty in breathing system.

Sankalpa :

(Bring your both hands together, as if doing namaskara.)

Shubhe Shobhane Muhurte Aadya Brahmanaha Dwiteeya Parārdhe Shweta Varaaha Kalpē, Vyvaswatha Manvantharē, Kaliyuge, Prathama Paadē, Jamboo Dweepē, Bharata Varshē, Bharata

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Khandē, asmin Vartamaane, Vyaavahārike Chaandramaanena Prabhavādi Shashti Samvatsaraanam madhye..... Samvatsare [mention the name of the samvatsara ie Hindu calender year] ..... aayanē [mention Dakshinayane or Uttarāyane] ..... rutau [mention the season] ..... maase [mention the Hindu calender month] ..... pakshe [mention either Shukla or Krishna] ..... tithau [mention the day, according to Hindu calender] ..... vaasare [mention the week, Ravi, Soma, Mangala etc] Shubhanakshatre, Shubhayoge, Shubhakarane, Evamguna, Visheshana, Vishishtaayaam, shubha tithau, mama [मम ie my] Upaatha Samastha Duritakshaya dwaara Sri parameshwara preetyartham, Praataha Sandhyaam Upāsiśhye.

Marjana Mantram :

Chant the following mantram and do the following gestures.

Hold a uddharani measure water in your left hand, pour the water into your right palm, sprinkle them ie drops of water on your head. This act of sprinkling drops of water on your head is a sign of purification. Moreover it is akin to taking bath symbolically.

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Mantram (Marjana Mantram) :

Om aapohistha mayō bhuvaha
staana urje dadaatana
Maheranāya chakshase
yōvaha shiva tamōrasaha
Tasya Bhaajayatehanaha
Ushateeriva maataraha,
tasmaa arangamamavō
Yasyakshayaya Jinvatha
aapojana yathaachanaha

Note : aapo-generally means water

Mantrāchamanam :

The mantram given below should be chanted only for the praataha sandyāvandanam ie in the morning.

Before chanting this mantram, pour into your right hand a uddarani measure of water, and at the close of the sloka or mantram, drink it.

Mantram :

Om Suryashcha maamanyushcha manyu-patayascha manyukrutebhyaha paapēbhyō rakshantaam yadraatryaa paapa makaarsham manasā vaachā Hastaabhyaam padbhyā mudarēna Shishna raatri stadavalampatu

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Yatkincha duritam mayi māma amruta yonau Suryō Jyotishi Juhomi Swaahaa ||

Soon after chanting the above mentioned mantram, do aachamana once more. Again perform or do prānāyāma.

Arghyam :

Take water in your right hand. Let it flow slowly through the fingertips. By chanting Gayatri mantram, offer this kind of arghyam three times at each Sandhyāvandanam [ie pratah, maadhyānhika and saayam sandhyāvandanams]. Those who perform Sandhyāvandanam at noon ie madhyanhika, can offer arghyam two times only.

P.S. Those who fail to perform Sandhyāvandanam before sun-rise, offer the fourth araghyam as a token of repentance, owning the lapse. Thus the foruth-time you offer the arghyam is known as prayaschitta argyam.

Gayathri Mantram :

Om Bhoorbhuvassuvaha tatsavitur-varēnyam Bhargō Dēvasya Dheemahi Dheeyō yōnaha prachōdayat.

(Do aachamana after offering arghyam)

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(After doing aachamana, perform praanaayaama.)

KARANYAASAM : *(Gestures by hand)* **Om tatsavithu Brahmatmanē Angushtābhyam namaha** (Touch the thumb by the second finger).

Varēnyam Vishnurvatmane tarjanee-bhyaam namaha

(Caress or touch the second finger by the thumb)

Bhargōdēvasya Rudraatmanē madhyamaa-bhyaam namaha

(caress or touch the third finger by the thumb)

Dheemahi Jnaanaatmanē anaamikaa-bhyam namaha

(caress or touch the fourth finger by the thumb)

Dheeyō yōnaha Satyaatmanē Kanishtikaa-bhyām namaha

(caress or touch the fifth finger by the thumb)

Prachōdayāt Karatalakara Prushtaa-bhyaam namaha

(From the right palm, the upper surface of the left hand be caressed or touched)

ANGANYAASAM:

While chanting the Mantram given below, do the following gestures.

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Om Tatsavithuhu Brahmaatmanē Hridayaaya namaha

(Touch the heart by your right hand. Brahma is found in your heart)

Varēnyam Vishnurvātmanē Shirase Swaahaa

(Touch the head by your right hand. Lord Vishnu is in your head)

Bhargōdēvasya Rudraatmanē Shikhaei voushat

(Bring your right hand circularly on the head and conjoin the right hand with the left hand as if your are clapping. Lord Rudra stays at the central part of your head)

Dheemahi Jnanātmane Kavachaayuhum

(Touch both the shoulders by your right hand)

Dheeyō yōnaha Satyaatmanē nētratrayayā Voushat

(Bring the right hand on both the eye-brows, touch the eye-brows and then clap)

Prachodayaat Sarvaatmane astraayaphat

(Bring together, your both hands and then clap as you pronounce the word phat)

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Bhoorbhuvassuvarōm iti : Digbandaha

(Keep the entire body in full concentration locking both mind and the body - which is known as digbandhan)

Engross your entire self in prayer to Goddess Gayathri.

Gayathri dhyaana slokam : *(ie mantram)*

With carried palms, as if doing namaskara, chant the following mantram in praise of Goddess Gayathri.

Muktaa Vidruma Hema Neela Dhavala-chchaayeir mukhei Streekshanairyuktaamindu kalaanibaddhamakutaam Tatwaartha varnaat-mikaam |

Gayathrim varadaabhayaam shubhram kapaalam gunam Shankham chakramathara-vindayugalam hastyrvahantim Bhaje ||

Gayathri Aahwaana mantram :

[Invitation to Goddess Gayathri]

While chanting the following mantrams make hand gestures as if you are receiving the goddesses by your hands towards your heart.

Om Sreemat Gayathri aawāhayāmi
Om Sreemat Savithri aawāhayāmi

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Om Sreemat Saraswati aawāhayāmi
Om Sri Chakra Rajarajeshwari aawāhayāmi
Om Sriyam aawāhayāmi
Om balam aawāhayāmi.

Gayathri Japam :

With carried palms, chant the Gayathri mantram at least twelve times. Finally, pronounce **"Om tatsat Brahmaarpanamastu"** pour a measure of uddharani water into your right palm and then drop it into the plate.

Mantram :

Om Bhoorbhuvassuvaha Tatsaviturvarēnyam Bhargō Dēvasya Dheemahi Dheeyō yōnaha Prachōdayaat ||

The above quoted mantram is the actual, simple Gayathri mantram. Make it a practice to chant (Japa) repeatedly 12, 28, 54 or 108 times when you perform Sandhyāvandanam.

After the Gayathreejapa is over, remove the digbandhan you have imposed by again doing the karanyaasa and anganyaasa.

Digdēvataa Namaskaras :

[Saluting or salutations to all the directions, east, west, north, south etc]

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Stand up. Turn to east and say :

Om namah praachyaidishē *[eastern direction]* **yaascha dēvatā yētāsyaam prativasanti yētābhyaschavo namō namaha.**

Turn to South and say :

Om namō dakshinaayadishei *(south-ward)* **yētasyaam yaascha dēvataa prativasanti yetaabhyaschavō namō namaha.**

Turn to West and say :

Om namō prateeechydishaē *(west-ward)* **Yaascha dēvataa Yētasyaam prativasanti yetaabhyaschavō namō namaha.**

Turn to north and say :

Om namō Udeechyei dishei *(North-ward)* **yaascha dēvataa.**

Yētasyaam prativasanti yētaabhyaschavo namō namaha.

Look upwards and say :

Om namō oordhvaayei dishei *(looking at the sky)* **yaascha devataa Yetasyaam prativasanti yetaabhyaschavo namō namaha.**

Look downwards and say :

Om namō adharaayei dishei

(Look at the earth or the ground) **yaascha dēvataa**

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yētasyaam prativasanti yētaabhyaschavo namō namaha.

Now rotate as if doing pradakshina and offer prayers to the following directions.

Om namō avaantaraayei dishei *(south-east)* **yaascha dēvataa.**

yetasyaam prativasanti yētaabhyaschavo namo namaha.

Now Abhivaadanam : *(Doing namaskar chanting each of the following mantrams)*

Om namō Gangaayei namaha
Om namō Sandhyaayei namaha
Om namō Savithrei namaha
Om namō Gayithrei namaha
Om namō Saraswathei namaha
Om namō Sarvaabhyō namaha
Om namō Dēvēbhyō namaha
Om namō Rushibhyō namaha
Om namō Gurubhyō namaha
Om namō Munibhyō namaha
Om namō kamokaarshimanyura-kaarshinnamō namaha
Om namō prithivyei namaha
Om namō Vaayur, aakaashai namaha

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Om namō maatrubhyō namaha
Om namō Pitrubhyō namaha

In this way, you have a chance of doing namaskaras 15 times recalling or remembering Gods, Goddesses, Rushis, the sky, the earth and your parents too.

Abhivaadanam :

Now you are required to report to God about your clan (Gothram) your progeny, your sages etc what is called pravara or pravaram consisting of your own details.

Mantram :

Chatussaagara paryantham Go-braahmanēbhyaha Shubham Bhavatu __1__ Gotrasya __2__ thrayaa rushēya pravaraanvita, __3__ shakhaadhyaayi _____ sharmanaha aham (I) bhoho abhivaadayē.

P.S. Blank (1) mention be name of your Gothra or Gothram.

Blank (2) mention the names of three Rushis who belong to your clan or race or progeny.

Blank (3) mention whether you belong to the branch of RUK ie Rigveda, yajur ie yajurveda or saama ie saamaveda.

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Blank (4) mention your name, the name your parents or elders have given you.

In this way, during Sandhyāvandanam, offer prayers to God with due humility. Place your hands on your ears, kneel (fall at your feet) bend your entire body and touch the ground.

Samarpanam :

(Dedication giving away everything to God)

Take water in uddharani chant the following mantram and then drop the uddharani water into the plate.

Yasyasmrutyaacha naamōktaa Tapah sandhyaa kriyaadishu, Nyoonam *[any lapses]* **sampoornatam** *[be completed]* **yaati sadyō vande Tamachyutam.**

Mantraheenam, kriyaaheenam, Bhakti heenam parameshwara, yatkrutantam mayaa Dēvaa paripoornam Tadasthume.

Anena praatah Sandhyaavandanena, Bhagavan parameshwaram preeyataam preetōbhavatu.

Sandhyāvandana kaale madhye mantra, tantra, swara varna, lōpa dōsha praayaschithartham Naamatraya mantram japam Karishye *[chant the following three mantrams, three times.]*

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Om Achyutaaya namaha

Om Ananthaaya namaha

Om Govindaaya namaha

Again, after chanting the above mentioned three mantrams, three times, conclude with the following :

Om Achyutananta Govindēbhyō namonamaha

The concluding mantram which helps you surrender yourself to the will of God

Mantram :

Kaayena Vaachaa Manasendrieivaa
Budhyaatmanaava Prakrutei Swabhaavaat,
Karomi Yadyat Sakalam Parasmai
Sreemannaaraayanaayeti Samarpayaami ||

|| *Om tatsat Brahmaharpanamastu* ||

- Shubham -

P.S. After performing Sandhyāvandanam water in the panchapaatra and the plate may be poured into a flower plant. Do not water the Tulasi plant with this left-over water. Do not pour back into well also.

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YAJNŌPAVEETHA DHAARANAM

[Upaveetham or Yajnopaveetham]

How to wear the sacred thread known as yajnōpaveetham or Upaveetham ?

1. Soak the sacred thread, known as yajnopaveetham in holy water or pure drinking water. Smear the knots of the sacred thread with haldi (Harshin), hold the thread into your right palm (right-fist) and chant Gayathri mantram ten times and then wear it.

2. Offer prayer to Lord Ganesha

[3, 4, 5 perform aachamana, praanayama and sankalpa - as given in Sandhyāvandanam chapter]

Mantram :

Mama upaththa samastha Duritakshaya dwaara sree parameshwara preethyartham, Shrouta, Smartha Karmaanushtaana-yōgyatha sidhyartham, Brahma Tejobhivrudhyartham yajnopaveetha dhaaranam karishye.

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What is the meaning of Shrouta :

It means the rituals we perform in morning.

What is the meaning of Smaartha ?

It means or refers to the Sandhyāvandanam and performing daily pooja to the God or Goddess of one's choice.

6. Act of wearing the yajnōpaveetham

As mentioned already, chant the following mantram, hold the single (single unit) yajnō-paveetham, perform aachamana ; **om keshavaya swaaha, Narayanaya Swaaha** etc., and wear that single unit of Yajnōpaveetham. Those who are married should say **"Grihasthaashrama yogyathaa sidhyartham Dwiteeya yajnopaveeta dhaaranam karishye"** With this sankalpa or resolution, they should wear the second unit of the sacred thread with both hands.

Mantram :

Yajnōpaveetam paramam pavithram
Prajaapateryat Sahajam Purasthaat
Aayushyamagram Pratimuncha Shubhram
Yajnōpaveetam Balamasthu Tejaha ||

In the case of those who do not wear the

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angavastram (sheet of clothes) on their shoulders, they may wear another (or one more) yajnopaveetam. They should do the aachamana and make the sankalpa with this mantram.

Uttareeyaartham Trutheeya yajnōpaveetha dhaaranam karishye. That is how they (individuals) can wear the third unit of the sacred thread, yajnōpaveetham.

How to discard the used or already old yajnōpaveetam ?

After wearing the new sacred thread it is customary to discard the old or used Upaveetam from the body.

Do aachamana and then chant the following mantram ;

Upaveetam Bhinnatantum
Jeernakashmala Dooshitam
Visrujaami Parabrahman
Varchō Deerghaayurasthu mē ||

Remove the already old ie used sacred thread extremely carefully. Do not lift the used upaveetham from above your neck and head but, remove it from below, from the belly, jerking it towards the ground. While removing or discarding the used upaveetham,

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care should be taken not to defile it, through feet or ankles.

After discarding the old upaveetam, do once more, an aachamana.

Question : Under what circumstances an individual may have to discard the old, used yajnopaveetam and wear the new one ?

Answer : Traditional pollution or Ashoucha caused by death, birth etc. in the family circle (both father & mother side) will warrant the individuals to discard the old sacred thread and wear a new sacred thread.

On the day of Upaakarma, every Hindu calender year, individuals wear the sacred thread in the midst of Homa, Havan and also other religious rites and rituals.

Individuals may please note that they should wear the new sacread thread and then only they can or allowed to discard their used sacred thread.

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DĒVATAARCHANAM

[Dēvataarchana means performing pooja, normally, everyday in the morning.]

All individuals, both men and women, married and bachelors can perform Dēvataarchanam. Worshipping of God in the following simple order and method is meant for all the members of our Hindu Community.

The purpose of performing pooja :

Pooja is performed by one of the members of the family ; for the welfare of all, for the over all well-being of all the members of the family, hence no restrictions so far as performing pooja by any individual is concerned.

If you have ample time, say leisure at your disposal, you may perform Dēvataarchanam or Nitya Pooja with Shodasha (sixteen types) Upachaara pooja, ashtothara Shatanaamavali, sahasra (thousand) naamaavali, Mantrapushpa ślokam etc, of course, in detail.

It is inevitable that majority of us suffer from time -constraints. Under this force of circumstance,

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individuals can perform pooja briefly with panchōpachaara [five-types] pooja and prostrate before God, surrender to His will. More than rites and rituals devotion to God alone is of paramount importance.

While sitting for pooja, you may place the photos, portraits of your choice deities ie Gods and Goddesses, facing east. Do not keep or install God or Goddess images facing south.

Now, let us sit and perform pooja preferably facing either east or north.

Idols made of brass, copper or silver are chosen for the pooja.

Remove the stale or old flowers [called Nirmaalya] and garlands etc from the idols and photos. Prepare lamps to light before the deities. pour adequate quantity of oil into the lamps. The cotton wicks should absorb oil to glow and brighten the place of worship. Direction to keep the lamps with wicks and oil is as usual east or north directions only.

Pooja must begin soon after taking bath and after performing Sandhyāvandanam. Wear neatly washed dhoti, uttareeyam or angavastram.

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Light the lamps before God. Hold flower and the sacred rice corns known as "Akshata" in your right hand. Chant the following Mantram. Offer the flowers along with the akshatha.

Slokam :

Om Gurubhyōnamaha Harihi om.

Om Gururbrahmaa Gururvishnu Gurudēvo Maheshwaraha, Gurur Sakshāt parabrahma Tasmai sree Guravē Namaha.

Now perform praanaayaama. Facing God, do the Sankalpa. [As given in Sandhyāvandanam chapter.]

Ringing of bells Ghantaanaada :

Mantram :

Aāgamaarthanthu Dēvaanaam
Gamanaarthanthu Raakshasaam |
Kurve Ghantaaravam tatra Dēvataa
Aahwaana laanchanam ||

Ring the bells ie ghante :

Sankalpa (Resolution) **:**

Follow the method, as mentioned in Sandhyāvandanam kriya....

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Shubha tithou, asmaakam kutumbasya kshemastyrya, vijaya, veerya, aayur, aarogya, aishwarya, abhivriddhyartham, dharma, artha, kaama, Moksha sidhyartham mama Ishta Dēvataa preethyartham, panchopachaara poojam karishye ||

Apply a little sandal paste ie Gandha around the small vessel called panchapaatra which contains holy water for pooja rituals. Drop a flower into the panchapaatra, now called as kalasham. Cover the kalasham (kalash) with your right hand fingers, also place your left hand on it. Chant the following Mantram, gently sprinkle water from the flower you have inserted in the kalasham.

Mantram :

Kalashasya Mukhe Vishnu
Kantē Rudra Samaashritaaha ||
Moole tatra stitho Brahmaa-
Madhyē Gaṇaasmrutaaha ||
Kukshautu Saagarassarve-
Saptadweepaa Vasundhara ||
Rugvedō atha yajurvedō-
Saamavēdohya Atharvanaha ||

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Angaischa Sahitaa Sarvē Kalashaambu Samaasritaaatra Gayathri, Savithri, Shanti-pushtikaree tathaa | Aayaatu Dēva poojartham Duritakshaya Kaarakaaha ||

Sarvē Samudraaha Saritaaha Teerthani Jaladaanadaaha ||

Gangecha Yamune Chaiva Godavari Saraswathi Narmadē Sindhu Kaveri Jalesmin Sannidhim Kuru ||

With the flower soaked in holy water, sprinkle on the idols, photos, portraits, flower, fruits, ghee etc - on all the ingredients of worship [pooja-dravya] brought for the devataarchana rituals.

Praana Pratishte : (Installation of God firmly)

Holding flower and akshatha in your right hand, ring the bell ie ghante continuously for a minute or two. Touch the altar of God and then chant the following mantram.

Aasana (seat) : Idam Ratna Simhaasanam samarpayaami (place the flower at God's peetha)

Paadya :

Let flow water from the Uddharani into the plate.

Idam paadyam, paadyam Samarpayaami.

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Aachamana :

Once again let flow water from the uddharani into the plate and say ;

Idam aachamanam Samarpayaami

Abhishekam :

Take water in the uddharani, sprinkle water on the idol with a flower. This should be done thrice by chanting the following mantram.

Idam Snaanam Samarpayaami

Now you have begon giving bath to God, at first from the holy water, continue the ordeal of giving bath, the act of doing Abhishekam with the following items also, one by one.

With milk mixed with sugar :

Idam ksheeraadya Sharkarayaa snaanam

Do sprinkle thrice on the idol. Take a flower soaked in milk to sprinkle on the idol.

Vastraarthe pushpam Samarpayami

Take Sandal paste, sprinkle on the idol and say ;

Lēpanaarthe divya Chandanam Samarpayaami

Now with akshata ie sacred rice - corns and say ;

Akshataam Samarpayaami

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Decorate the idol with kumkum and haldi ie halsin and say ;

Haridraa kumkum samarpayaami

Decorate God with a garland and say ;

Pushpamaalikaam Samarpayaami

Take another piece of garland to decorate the idol and say ;

Yajnopaveethaarthe, Upaveetham pushpam samarpayaami

Devotees can continue performing pooja with ashtotharashatanaamaavali, according to their choice. Ganesha ashtothara is chanted as a part of the daily pooja known as Dēvatarchanam. Prayers can be offered either with flowers or with the sacred rice corns called akshata.

Then, from your right side, sprinkle water on the ground, make a rectangular - type picture called mandal or mandala. Place the plate consisting of flowers, fruits, beetle leaves, areca nuts, token of money as dakshna. Also place a cup of cow's milk mixed with sugar. Prepare two wicks - one, a set of three wicks and another - a set of five wicks both soaked in ghee for the aarathi or haarathi purposes. Make bell sound with the Ghante and say ;

Idam Dhoopamaaghraapayaami

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Thus light the lamps made out of ghee - wicks. The wicks soaked in ghee are generally in three numbers.

Now say ; **Idam Deepam Darshayami**

After lighting and exhibiting the lamps before the idol, chant the following mantram.

Mantram : "Dhoopa Deepaananthara madhyē aachamanam samarpayaami"

Drop a measure of uddharani water into the plate, keep the ghante on the ground. Hold flowers in your in right palm, take three measures of water from the uddharani and sprinkle the holy water on all the items specially brought and placed before God as "offering to God or Neivēdyam". The rest of the water taken from the uddharani shall be scattered in a circle round the spot where the offering to God is stocked. Hold the flower in your right hand. Show your hands to the idol or God, make the sign of really offering the neivēdya to the deity and say ;

Aawaahita Sarvēbhyo Dēvataabhyonnamaha

Idam Neivēdyam Samarpayaami

Thus, place the flower in your hand on God. Take a measure of uddharani - water and drop it on the items of offering and say ;

"Aachamanam Samarpayaami"

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Once again, take a measure of water in the uddharani, drop it into the plate and say ;

"Idam Taamboolam Samarpayami"

Leave the drops of water exactly on the beetle leaves.

With another measure of uddharani water, drop it into the plate by chanting the following mantram.

Mantram :

"Hiranya Garbhaaya namaha
Idam Dakshinaam samarpayaami
Sarvopachara poojaam Samarpayaami"

Now burn the camphor, make the bell sound of Ghante, do the haarathi and say ;

"Parabrahmanē namaha
Idam neeraajanam Samarpayaami"

Thus you have offered aarathi or mangal-aarathi. Place the ghante on the ground, take water in the uddharani and say ;

"Neeraajanaanantharam
aachamanam Samarpayaami"

Drop water into the plate, project mangal-aarathi to God by using both hands, rotate the aarathi with mangala slokams you are femiliar with. After

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the haarathi or Mangalaarathi is performed, take the aarathi-bliss and offer the bliss to others who are present on the occasion.

Hold flowers, akshata in your hands and say;

"Idam mantrapushpam Samarpayami"

Deposit gently the flowers and akshata on God. Offer your personal prayers, kneel before God or go round the idol with due pradakshinas. Seek what exactly you wish for. Now sit down, take flowers and akshata. Concentrate on God. Holding them in your hand and say ;

"Aparaadha nivaaranaartham pushpaani Samarpayaami"

After offering flowers and akshata, devotees according to their choice can sing or chant songs, hymns, Bhajans etc propitiate Gods and Goddesses.

Punah Poojā :

**[The concluding part of the poojā]*

Punah poojā means doing the poojā once again quite briefly, to conclude the rituals.

Offer canopy *(chatram)*, fan *(chaamara)*, music, dance etc and ring the bells with Chanting

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"Aawaahita Dēvataabhyōnnamaha
Yathaa Sthaanam Praveshayaami"

"Shōbhanaarthē punaraagamanaayacha"

Thus, do the namaskaras. Place the Ghante and the ingredients of mangalhaarathi in the plate, and chant ;

"Sanakaadi Dēvathaabhyōnnamaha"

with the water in uddharani, add sandal paste to it, then say ;

"Shesham Neivēdyam Samarpayaami"

Chant the trio mantras thus **"Achyutaya namaha"**

(caress the third finger by the thumb)

"Ananthaaya namaha"

(caress the fourth finger by the thumb)

"Govindaaya namaha"

(caress the fifth finger by the thumb)

With carried palms, in true devotion, recall all the three names, thus ;

"Achyutanantha Govindebhyo namaha"

Dedication :

Kaayena vaacha Manasendrieivaa |
Bhudhyaatmanaavaat, prakrutei |
Swabhaavaat, karomi yadyat |

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Sakalam parasmai ||
Sreemannaraayanaa yēti Samarpayaami

Means that whatever I have done is dedicated to Lord Sreemannaaraayana.

Take God's theertham through the uddharani. Consume the milk with sugar which was offered as Neivedyam to God. This is also called theertham. While taking God's theertham, be it water or milk or panchaamrutha, do not forget to say ;

"Akaala mruthyu haranam,
Sarva vyaadhi nivaaranam
Samastha duritopashamanam
Sri Vishnu Paadodakam paavanam
shubham"

Take a flower offered to God as prasad or prasaadam. Keep it for yourself as a token of God's real blessings, hence, say ;

"Vishnupaadōt phalam, pushpam,
tatpushpyam Shirasaavaham,
Koti Janma krutam paapam
kshanēna vinashyathi"

Thus wear the flower with utmost devotion. At the end, offer theertha, pushpa and prasadam of God to all the members in your house.

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GAYATREE MANTRAS

For Daily Chanting

Ganaesha (Vakratunda) Gayatree

Om tatpurushaaya vidmahae
vakratuṇḍaaya dheemahi |
tanno dantee prachodayaat ||

Shiva Gayatree

Om mahaadaevaaya vidmahae
rudramoortayae dheemahi |
tannaha shivaha prachodayaat ||

Vishnu Gayatree

Om shreevishṇavae cha vidmahae
vaasudaevaaya dheemahi |
tanno vishṇuhu prachodayaat ||

Lakshmee Gayatree

Om mahaadaevyai cha vidmahae
vishṇupatnyai cha dheemahi |
tanno lakshmeehee prachodayaat ||

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Sarasvatee Gayatree

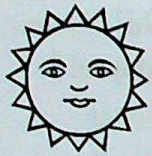
Om aim vaagdaevyai cha vidmahae
kaamaraajaaya dheemahi |
tanno daevee prachodayaat ||

Brahma Gayatree

Om vaedaatmanae cha vidmahae
hiraṇyagrbhaaya dheemahi |
tanno brahmaa prachodayaat ||

Nrisimha Gayatree

Om ugra-nrisimhaya vidmahae
vajranakhaaya dheemahi |
tanno nrisimhaya prachodayaat ||



Soorya Gayatree

Om bhaaskaraaya vidmahae
mahaataejaaya dheemahi |
tannaha sooryaha prachodayaat ||

Agni Gayatree

Om mahaajvaalaaya vidmahae
agnimaghnyaaya dheemahi |
tanno agnihi prachodayaat ||

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Jala Gayatree

Om jalabimbaaya vidmahae
neelapurushaaya dheemahi |
tannastvambu prachodayaat ||

Guru Gayatree

Om gurudaevaaya vidmahae
parabrahmaaya dheemahi |
tanno guruhu prachodayaat ||

Annapoornaa Gayatree

Om bhagavatyai cha vidmahae
maahaeshvaryyai cha dheemahi |
tanno Annapoorṇaa prachodayaat ||

Bhuvanaeshvaree Gayatree

Om naaraayanyai cha vidmahae
bhuvaneshvaryai dheemahi |
tanno daevee prachodayaat ||

Tulasee Gayatree

Om shreetripuraaya vidmahae
tulaseepatraaya dheemahi |
tannastulasee prachodayaat ||

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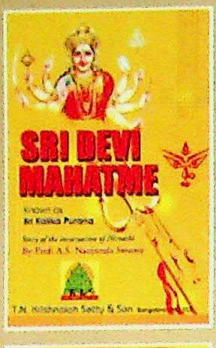

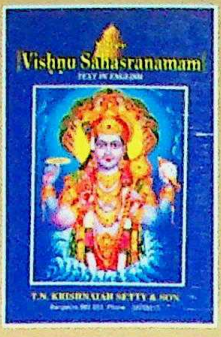

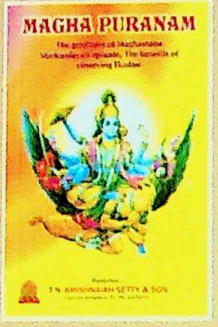

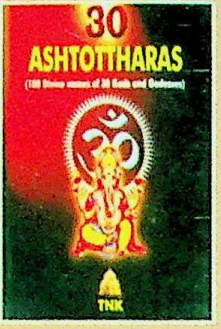

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